

74

The Reverend Mr. *SEED*'s

S E R M O N

Upon the **DEATH** of

Dr. *WATERLAND*.

The Reverend Mr. SEDS

SERMON

Upon the 1st of



DR. WATERLAND.

*The Happiness of the Good in a Future
State set forth:*

— I N A

S E R M O N

Occasion'd by the D E A T H of

Dr. *WATERLAND*,

Late Vicar of *Twickenham* in *Middlesex*, &c.

And Preached in

Twickenham - Chapel,

January the 4th, 1740-1.

Being the *Sunday* after his I N T E R M E N T.

In which an Account is given of his L I F E,
W R I T I N G S, and C H A R A C T E R.

By *JEREMIAH SEED*, M. A. X

Minister of *Twickenham-Chapel*, and Fellow of
Queen's-College in *Oxford*.

Published at the Request of the AUDIENCE.

L O N D O N:

Printed for R. M A N B Y, over-against the *Old-
Bailey* on *Ludgate-Hill*.

M D C C X L I.

The Hoppings of the Good in a Future
State for Joub;

IN A

SERMON

Occasioned by the Death of

DR. WATERLAND,

late Vicar of Trichingham in Middlesex, &c.

And Preached in

Trichingham - Chapel.

January the 17th 1740.



Being the Twenty and last Interment.

In which an Account is given of his Life,
Writings and Character.

By JEREMIAH SEED, M.A.

Minister of Trichingham Chapel, and Fellow of
Queen's College in Oxford.

Published at the Request of the Audience.

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Printed for R. MANN, over-against the Old
Bath, on Ludgate-Hill.

MDCCLXX.



MATTHEW XXV. 21.

*Well done, thou good and faithful Servant;
Thou hast been faithful over a few Things,
I will make thee Ruler over many Things:
enter thou into the Joy of thy Lord.*



BY the good and faithful Servant in this Text, is meant one, that has improved the Talents, which were entrusted to him, to the Advancement of Religion, and the Good of Mankind: By being Ruler over many Things, and entering into the Joy of his Lord, is shadowed out the future Happiness of those, who have discharged their Duty faithfully.

I have made choice of these Words, with a Design to draw the Character of a very faithful Servant, the late worthy Minister of this Parish, and Archdeacon of this County; after I have in the first place, briefly described the Joys of Heaven, and the Nature of that Happiness, which our Saviour

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has,

has, by his Revelation, displayed; and, by his Merits, ensured to us.

Some Philosophers and Divines of the first Distinction have imagined the Soul to have several Faculties, which, though she cannot now display them, while her Operations are clogged and encumber'd by Matter, will shoot out and exert themselves, as soon as she is divorced from this gross corruptible Body.

But, however this be; whether some Faculties are originally vested in the Mind, which are to be hereafter new Inlets of Pleasure; or, whether God will superadd new Capacities to it; it is undoubtedly certain, that our Bliss will be as great, as our enlarged Soul, the Subject of it, can then receive, and greater than our narrow Understanding can at present comprehend.

The chief Ingredients of our future Happiness we may, however, proceed to mark out, *viz.*

- I. The Perfections of Soul and Body.
- II. The blessed Society and the Place.
- III. The Enjoyment of the Godhead.

As to the first.

If in this World, when the Soul must have a grosser way of thinking, as immersed in the Dregs of Matter, a well-regulated Mind, and an enlarged Understanding, are yet considerable Springs of Pleasure; with what exquisite Joy will they affect us, when we shall throw off this dull Mortality, when our Bodies shall be fashioned in the glorious Likeness of our Redeemer's, and our Souls transformed into the Image of our Creator? *Now we see through*

through a Glass darkly; but then (in a future State) Face to Face. Now I know in part, says St. Paul, but then I shall know, even as I am known.

If Knowledge appears so very beautiful, when we find it so difficult of Access, and when we only see some broken Sketches and imperfect Outlines of Truth; how much superior Lustre must it needs display, when it shines forth in its largest Dimensions and in its full Proportion? Shall we, who hardly guess aright at things before us, who, if there were not another Life, might justly complain with the Philosopher, that Nature has given indeed a very large Scope to our Curiosity, but set very narrow Bounds to our Knowledge; shall we, I say, *in God's Light see Light*, nay even *see God as he is*, or have direct and immediate Ideas of him, as he is in his own Nature; whereas we now derive all our Knowledge from the Sources of Sensation and Reflection?

Here the Body is not able to keep pace with the Soul in its Inquiries; it clogs the native Energy of our Thoughts: But, when our glorified Souls shall act in glorified Bodies, they will be ever on the wing, without ever flagging, or exhausting their Vigour.

We may farther, suppose, when the Soul shall have survived Millions of Years amidst these pure and unsullied Joys, with what unspeakable Pleasure the Memory shall look backward over that wide Field of Bliss, which we have already past; and the Imagination with much greater Transport, may look forward to that endless Ocean of Delights yet to come; still press onward, and still find

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nothing to terminate its Views. In vain our Mind widens to take in the vast Idea of an everlasting Happiness: In vain it adds Thousands to Thousands, and Millions to Millions: Our Thoughts are lost in Eternity.

Were it not, that this Life is the Foundation of our future Happiness, who knows, but that in the unbounded Extent of Eternity, at some far distant Period of Duration, our Thoughts being engrossed by an infinite Variety of nobler Objects, except our Memory be very tenacious, we may forget, or at least not think it worth our attending to, that ever there was such an Island as this, in which we live; such an Earth, as contained this Island; or such a Sun as enlightened this Earth? The Idea, how great soever, may, in such an undetermined Process of Duration, be neglected, and give Place to nobler Guests, which will supply its Room. When *that which is perfect shall come, and that which is imperfect, be done away*; the Eye of the Understanding may then command a most spacious Prospect, may trace the Oeconomy of God's Providence from the first Birth of Time to its last Period, and survey the whole Theatre of Nature; and then, from this Light of the Understanding, what Heat of Devotion will arise! And how apt shall we be to cry out, as to the Workmanship of the Creation, *Great and marvellous are thy Works, Lord God Almighty!* And, as to the Conduct of his Providence, *Just and true are thy Ways, thou King of Saints!* ever adoring that Being, who is too great to be worthily praised, too good not to accept of our unworthy Praises.

And

And as our Happiness will consist in the Perfections of Soul and Body; so will it,

II. In the blessed Society and Place.

A Heathen who, in other Places, expresses himself very diffidently about a future State, yet breaks out into this triumphant Exclamation: "O glorious Day, says he, when I shall depart from this Crowd of Men on Earth, this Sink of Pollution; and be admitted into the Assembly of divine Spirits!" Our Author means those exalted Persons, who had done an Honour to human Nature, and, by their virtuous and noble Actions, left behind them a bright and lasting Track of Glory. This is undoubtedly an enlarged Reach of Thought. But how much more does that Religion draw back the Veil, and display to our View a brighter Scene, which tells us, that we shall hereafter reside with the *Spirits of just Men made perfect, with an innumerable Company of Angels, with Jesus, the Mediator of a better Covenant, and with God, the Judge of All?* Father, saith our Saviour, *I will that those, that thou hast given me, may be with me, that they may behold my Glory.*

When once the Soul is thus upon the Wing, when once it soars upwards, how do the Glories of the World lessen to our View! Who, when he thinks of these Things, does not despise the little Greatness here below, and pity the little Men, who can be so low-thoughted, as to be restless in the Pursuit, or elate with the Possession of worldly Honour? What wou'd this solemn Pageantry of Grandeur be to him, who could have a direct and
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immediate Converse, in Heaven, with that infinite Being, who is his Father, and those ennobled Spirits, who are to be his Brethren and Associates for ever and ever?

Those, who want to be resolved, whether we shall know one another in a future State, may consider, that God's Justice in punishing or rewarding, will appear the more by our Knowledge of the Persons who are rewarded or punished; since Crimes admit of several Alleviations or Aggravations from personal Circumstances; insomuch that it is a known Saying, that when two Persons do the same Thing, yet it shall not be the same, by reason of the different Circumstances of the Offenders. They may reflect that the rich Man and *Abraham* know one another in the Parable, that the Apostles knew *Moses* and *Elias* on the Mount.

But, however that be, to live amidst this august Assembly of Spirits in an uninterrupted Circulation of mutual Endearments, while the Light of our Joy grows greater by mingling with another's Flame, and the Beams are redoubled by Reflection; to join with this awful Congregation of Men and Angels in one great Chorus to our Maker; to receive from the Throne of Glory continual Emanations of Joy, and to send up to it continual Incense of Praise; this is what the Gospel promises; and this is the Height of Bliss; if we include the

Third Thing, in which our Happiness will consist, viz. the Enjoyment of the Godhead.

And

And this, I take for granted, will compleat our Felicity. It is plain, that our Desires are infinite. For, if they are fixed on any finite Object, how great soever, they may still grasp at a greater. And, if our Desires are infinite, nothing can fully and adequately satisfy them, but an infinite Good, and an inexhaustible Source of Delight.

Suppose a Man in some Retirement, all secular Business discontinued, all Solicitation of outward Objects shut out; while Reason seated, as it were, on the Throne commands a Silence to the Passions: In this State of solemn Thoughtfulness and undisturbed Contemplation, when the Soul would be the ablest to form a true Estimate of her Condition, would he find himself sufficient for his own Happiness? No; in a State of solemn Thoughtfulness, in the Multitude of Thoughts, which we have within us, the divine *Comforts* can alone *refresh the Soul*. A Person, who, not content with superficial Notions, sees with a piercing Eye Things naked and undisguised, as they are in themselves, according to their intrinsic Worth, and not as they are set off by the Heightenings and Colourings of the Imagination; thinks too deeply to be pleased with many Things, too deeply not to see the Littleness of almost every Thing but God, and what procures his Favour. Take away Religion or the Relation between God and Man; and you leave nothing great, in which Man is interested. So true it is, that Irreligion can be built upon nothing, but the Ruins of every Thing, that is great, noble, and valuable, in human Nature.

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On the other Hand; it is a vulgar Error to imagine, that Men of gay, volatile, and unballanced Minds, are the most happy. No; their Happiness must be very unsteady; because the Soul, which is the Subject of it, is so very unsteady, and light. *They are carried up to the Heaven, and down again to the Deep.* They have sudden Starts of Joy, which are succeeded by as sudden a Flagging of the Spirits. True, consistent, unruffled Happiness, consists in a collected Way of Thinking, in an even and compos'd Turn of Mind, in a regular Scheme of Action, and in employing our Love and Gratitude, the best of our Affections, upon God, the best of Beings: To which must be added a Freedom from Disasters, Pain and Misery, from which the Deity can alone secure us; together with those *Rivers of Pleasure which flow at his Right Hand for evermore*, and from thence descend upon his Creatures.

He, that is the Source of our Being, must be the Source of our well-being, of our eternal well-being. It is the Property of the Deity alone to be blessed in Himself for evermore; and 'tis his likewise to be able to make his Creatures blessed, by and from Himself. God being the sole Fountain-head of Happiness, the Streams of it must be either derived from Him, or we must live in a *barren and dry Land, where no Water is.*

Unenlightened Reason could never have proved that a Being, of whose Greatness there is no End, would condescend to make an inferior Creature happy, by filling up each craving Void with substantial and unallayed Satisfaction, by making
Himself

Himself his Portion for ever, and bestowing upon him an exceeding and eternal Weight of Glory. But Revelation steps in to our Aid, and persuades us, that He, who gave his Son for our Ransom, and his Holy Spirit for our Guide, will with them give us all Things, or rather Himself, who is All in All, for our consummate Reward. As these Scripture Expressions, *to see long Life*, and *to see good Days*, mean to enjoy long Life, and good Days; so when it is said, *Without Holiness no Man shall see the Lord*; to see him signifies to enjoy him, or to receive from him directly and immediately, those Communications of his Favour, and that Fulness of Joy, which will make the Soul cry out, *This God shall be our God for ever and ever.*

If the Will and Understanding be the noblest Faculties of the Soul; if it be the greatest Happiness to have the noblest Faculties exercis'd upon the noblest Objects; then how great must our Happiness be, when the Will is exercis'd in loving him, who is the sovereign Good; and the Understanding in contemplating him, who is the sovereign Truth?

To conclude this Head, we shall be happy in the Perfections of Soul and Body, happy in the blessed Society and Place; and lastly, inconceivably happy in the Communication of the divine Favour, and the Light of his Countenance. Our Understandings will be enlightened with the brightest Truths, our Wills regulated with unspotted Holiness, and our Affections satisfied with the greatest Good.

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Having

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Having thus described the Happiness of those in a future State, who have made a right Use of their Talents; I proceed to my Ild general Head, *viz.* to draw His Character, who certainly did so.

I shall begin with his Character as a Writer. No Body was more capable of shining as an Original Writer, and striking out new and unbeaten Tracks of Thought. For He had Mr. *Locke's* Clearness of Reasoning, as well as the extensive Reading of Bishop *Stillingfleet*. He had pushed his Enquiries so far into Matters of a very high and elevated Nature, that, where his Views stopped short, there was not merely the Boundary of *His* Understanding; it was the Boundary of *Human* Understanding; the Point, where Knowledge ceases, and Ignorance commences. An elaborate Attempt had been made to demonstrate the Existence of God *à priori*, and that He is the *Substratum* of Space. And when the strong Man well-armed with Learning and Abilities kept his new-erected metaphysical Building, His intellectual Goods were at Peace just so long—till a stronger than He arose, and stripped him of the Armour, in which he trusted.*

He had thoroughly studied the Doctrine of the Trinity long, before he entered into the Controversy. He sat down to the Subject without any preconceived Darling Hypothesis of his own, advanced in Print, about the Nature and Attributes of God, which might tempt him to adjust the Scripture

* The Substance of what he wrote upon that Subject in some Letters to a Gentleman, has been communicated to the Public by the ingenious Mr. *Law* of *Christ's College* in *Cambridge*, partly in his excellent Notes on *Archbishop King's Origin of Evil*, and partly in his *Enquiry into the Ideas of Space, &c.* To which is added a *Dissertation on the Argument à priori*, by a learned Hand, *viz.* Dr. *Waterland*.

Death of Dr. WATERLAND. II

Scripture Doctrine of the Trinity, as well as he could, to it, by far-fetched Criticisms, and elaborate Comments: He viewed it, without any Bias, in the several Lights of Scripture, Reason, and Antiquity: He read, he weighed in the Balance, whatever had been said against it, as well as for it: He conversed upon that Subject with the ablest Advocate that *Arianism* ever boasted, and corresponded with another very considerable Writer on that Side of the Question. His Determination was not owing to any sudden Heat of Fancy: It was the mature Result of a thorough, honest and unwearied Examination; during which, through too close an Application, he greatly impaired his Health, and laid the Foundation of that ill Habit of Body, which at last occasioned his Death. How he was, in a manner, forced into the Controversy, by a Person's committing his Queries to the Press without his Consent, or even Knowledge; he has given the World an Account in the Preface to the first of those excellent Tracts, as the late Earl of *Nottingham* * justly styles them, which he wrote on that Subject. Whereas his Adversaries had laid the main Stress of their Cause upon philosophical Subtleties and Objections; particularly, that there was no Medium for the *Catholics* between *Sabellianism* and *Tritheism*; he disarmed them of their metaphysical Artillery, turned it upon them, and made them seem willing to put the Issue of their Cause solely upon the Foot of Scripture. And let me observe, with what an ill Grace meer Smatterers in Knowledge charge the Doctrine of the Trinity with Absurdities

C. 2

* See his Answer to Mr. *Whiston*, p. 19. where he calls upon Him, or any Man else, to give a just Answer to the excellent Tracts writ by Dr. *Waterland*, in Vindication of *Christ's* Divinity.

furdities from the abstract Nature and Reason of the Thing; when three Persons of distinguished Abilities (for with three he was at once engaged) were unable, though they did not want an hearty Inclination, to make good a Charge of that Nature.

Arguments, under his happy Direction and Management, were *Arrows* (of which his *Quiver* was full) *in the Hands of a mighty Man*. They carried greater Force with them, and made deeper Impressions, than when they came from a Person of the common Size: And therefore he was *not ashamed when he spake* with his ablest Adversary in set Conferences.† His Head was an immense Library, where the Treasures of Learning were ranged in such exact Order, that, whatever Himself or his Friends wanted, he could have immediate Recourse to, without any Embarrassment. A prodigious Expende of Reading, without a Confusion of Ideas, is almost the peculiar Characteristic of his Writings. His Works, particularly Those upon our Saviour's *Divinity*, and the *Importance of the Doctrine*, and the *Eucharist*, into which he has digested the Learning of all preceding Ages, will, we may venture to say, be transmitted to, and stand the Examination of, all succeeding ones. He has so thoroughly exhausted every Subject that he wrote a set Treatise upon; that it is impossible to hit upon any Thing which is not in his Writings, or to express that more justly and clearly, which is there.

Yet

† Some Conferences were proposed and held between Him and his learned Antagonist before a very great and illustrious Person: But those Conferences were dropped, after the Dr. declared his full Conviction of the Truth and Importance of the Doctrine of the Trinity, and his Resolution to maintain it.

Yet, whatever Expence of Time and Thought he might be at in laying in Materials, it did not cost him much Pains to commit them to Writing. The largest Volume,† which he has published, wrote with great Accuracy, he, in two Months, finished, and sent to the Press. But a Genius is to writing well, what good Nature is to acting generously. It is an Aptitude to say, as the other is to do, those great Things with Ease, Readiness and Freedom, which those, who want that Advantage, can scarce perform with much awkward Pains and Industry. Some Writers, who have made no inconsiderable Figure in the learned World, have been greatly indebted for it to the valuable Notices and Observations, with which he furnished them. But he was so disinterested, that, provided the World was instructed, he was very indifferent, who had the Honour of doing it. He had so ample a Fund of Knowledge, that he could impart it liberally, without any Danger of impoverishing himself. Meaner Proficients in Literature must husband their slender Stock more warily.

Nor was Controversy his only Talent. His Sermons, adapted to the Level of common Capacities, yet instructive to the highest, were composed with that Plainness and Simplicity, that Persons of a slender Share of Sense might be vain enough to think themselves capable of writing as well: But Men of Judgment know, that nothing is more difficult to write, than such easy Writing, as his was. Free from that obscure Diligence, which sometimes embarrasses the Writings of great Scholars, he states each Point of Duty judiciously and accurately, explains

† The 2d Defence of his Queries.

plains it happily, and always goes to the Bottom of his Subject.

This Character may be given of his Writings in general, that, whatever Beauties of Style some few of his latest Compositions may want; they have, all of them, that to recommend them, which is more valuable than all Languages besides, the Language of the Heart. In his learned Writings he asserted nothing, but what he firmly believed; and in his plain familiar Discourses taught nothing but what he practised. He spoke and wrote with that undissembled Freedom and Openness, which ever accompanies an undesigned Honesty, and a thorough Conviction of the Truth. For it is the Property of Truth and Innocence to stand forth to view, without any studied Disguises, *naked, but not ashamed*. Whereas Falshood is generally attended by Cowardice, the Companion of Guilt; it is afraid to speak out, and poorly skulks behind a thousand little Artifices.

But this brings me, *2dly*, to give some Account of his Life and Conversation.

His Head and Heart were constantly at work upon Points worthy of him. And yet, if any Company came in, he would be immediately free and disengaged, forget the hard Student in the easy Companion, listen to any innocent Conversation, without any seeming Absence of Thought, and join in it with Life and Vivacity. I mention it, as an amazing Instance of the Liberty and Extent of his Mind; that a Person generally intent (too intent with regard to his Health) upon great Things, could at once, with a quick and sudden Transition of Thought, enter into the minute Affairs and ordi-

nary Occurrences of Life. The Capacities of little Minds are soon filled up, and any one Point, tho' of no great Importance, so engrosses the whole Man, as not to leave room for the Admittance of any thing else. But great and enlarged Souls can take in Variety of Subjects, and have a greater Command over their Ideas, saying to one, *Go, and it goeth*; and bidding another, *Come, and it cometh*.

Though he would bear a Part in any innocent Discourse, he had an Aversion to the reigning Vices of Conversation: He was very tender of Men's Characters: He guided his Words, as well as regulated his Actions, with Discretion; and at the same time, that his Sagacity enabled him to discover, his Charity prompted him to cover and conceal, a *Multitude of Faults*.

The Conversation in which he chiefly delighted, was with learned Men, who came to consult him. In which, instead of fetching a wide Compass round about a Meaning, he entered at once into the Heart of a Question, with that Quickness of Apprehension and Peripicuity of Expression, which were confessed Parts of his Character: He saw, at one Glance, where the main Stress of it lay, omitted no material Difficulties, and dwelt upon none but what were such; would not divert into By-points, but pared off all Excrescences, and never lost sight of the main Point, till he dismissed you thoroughly satisfied about the Question, and, what was indeed unquestionable, his own great Abilities: He struck Light into perplexed and uncommon Subjects; and placed even common ones in a clearer and more advantageous Point of View.

He had an excellent Turn for Business, For his Clear-

Clearness of Reasoning was not confined to learned Subjects; it extended almost to all. He would talk and write upon Things quite foreign to the common Track of his Studies, with such Penetration, that one would imagine the main Bent of them had been applied that way. Some of his Acquaintance are living Witnesses of this, who have consulted him, and received Satisfaction from him upon very intricate Affairs, which had no Connexion with, or Relation to, Divinity.

Yet his great Abilities were so endear'd by his Humanity, Affability, and Condescension, that none, I believe, ever wished them less, but Those who were embarked in a way of thinking essentially opposite to his. His Knowledge entirely filled, and therefore did not swell or puff up his Mind. The Brightness of some People is, like that of Lightning, an insufferable Brightness: His shone upon you with *Healing in its Wings*, a gentle, serene, and unoffending Lustre. For, though at a distance you might admire and reverence the *Great Man*; yet, upon a more intimate Acquaintance, you could not help loving, what you plainly saw, the *Good Man*; the Man of cool Wisdom and steady Piety; fixed in his Principles, but candid in his Spirit. It is the Interest of meer Pretenders to Knowledge and Greatness to affect a mysterious Gravity, and to keep their Inferiors at a distance. The Idol is not to be seen unveil'd, or in a full and open Light by its Votaries, lest they should discover its Deformity. Dr. *Waterland* was always easy of Access, his Carriage free and familiar; his Heart, and his Countenance, the Index of his Heart, open to you, without a shy and reserved

manner, without Stateliness and Solemnity; cautious, but not artful; honest, but not unguarded; glad to communicate, tho' not ambitious to display his great Knowledge.

He was substantially Good, without studying Appearances. For those who are rich in good Works, are not ostentatious of their Riches. Whereas there is an ambitious Poverty in Men of very low Degrees of Goodness, just as there is in Men in low Circumstances, which prompts them to make a fair shew, when there is no Substance to support it.

He hated all Party as such, and would never have gone the Lengths of any. He never made a Sacrifice of *true* Greatness, through an eager Pursuit of what the World *calls* such. The Preferments, which he had, were bestowed upon him, without any Application from himself directly or indirectly. They were not the Result of his Solicitations, much less of base and unworthy Compliances. They were the voluntary Tribute of great and good Men for his Services to Christianity in general, and the Church of *England* in particular. Nor must it be forgotten, that he might have been advanced much higher by the Recommendation and Interest of that very excellent Prelate, who, in the Opinion of every true Friend to the Church, deservedly fills the highest Station in it.

He weighed a thing long, and considered it on every side, before he formed a Resolution: But when he had once formed it, he was ever afterwards determined and unmoveable. He saw things truly, because he saw them coolly and dispassionately. Whereas we see nothing, through the Mists of Pas-

sion, in its genuine Proportions. He was not one of those narrow spirited Men, who confine all Merit within their own Pale: He thought candidly and spoke advantageously of many who thought very differently from him. When any virulent Pamphlet was wrote (as scarce any Person had more wrote) against him, it did not disconcert or ruffle his Temper. He did not detest the Author, as a malicious Enemy; he pitied him, as an unhappy Man. He had nothing violent in his Nature; he abhorred all Thoughts of Persecution: Cool and prudential Measures entirely suited his Frame of Mind. Those, who entertain a different Opinion of him, were Strangers to him. Controversy had not at all embitter'd, or set an Edge upon his Spirits. The meek and candid Christian was not lost in *the Disputer of this World*. I never saw him in a different Humour, no, not even in his last Illness. The same unaffected Chearfulness, the same Evenness and Sedateness, which was his distinguishing Character, appeared from the first Commencement of our Acquaintance to the last. Whatever painful Operations were thought necessary; he submitted to them without Reluctance, and underwent them with Patience and Resignation. He was very amiable in a domestic Light. Though he felt great Uneasiness, he gave none, but what arose from a Fellow-feeling of his Sufferings. Even then, humane and benevolent to all about him, but especially to her, with whom he had lived in an uninterrupted Harmony for 21 Years, bringing forth valuable Things out of the good Treasures of his Head and Heart, communicative of any thing that was good, he would have engrossed nothing to himself—but his Suffer-

ings—which yet he could not engross. For every good-natured Person, that saw him, cou'd not but suffer *with* a Man, *by* and *from* whom they were sure to suffer nothing. The same sound Principles, from which he never swerved; and of which he never expressed the least Diffidence, which he had unanswerably defended in his Health, supported and invigorated his Spirits during his Sickness: And he died, a little before his Entrance on his 58th Year; with the same Composure, with which he lived; and is now gone to offer up to God a whole Life laid out, or rather worn out, in his Service. For he was like a Light in the Sanctuary, that wastes and consumes itself in *shining out before Men, that they may glorify their Father which is in Heaven.* Never weary with well-doing, he knew not what it was to be idle: The Time never lay upon his Hands; and therefore he was a Stranger to the Spleen, Melancholy, and imaginary Uneasinesses, which are often as vexatious, as real ones: He was a remarkable Instance, that hard Study does not always sour a Man's Temper, tho' Idleness most certainly does, the Parent of Fretfulness, Peevishness, and an Acrimony of Spirit. In Health he was always easy, because never idle; always employed in, but never encumbered with Business. He resolved Cases of Conscience, he removed Doubts and Scruples: His Assistance was often asked, and never, I believe, refused, when any useful Work of Learning was on Foot.

What chiefly endeared him was, not that he had gained a compleat Victory over *Arians* and *Socinians*: It was, that he had gained (a much nobler Conquest) a Conquest over Himself. For his Reason seemed to have got the better as much over his Passions in Mat-

ters of Practice, as it had over his Imagination in Matters of Belief.

I have now paid the Debt of Gratitude which I owed to a great and good Man of the clearest Head I ever conversed with, and, what is still more valuable, of an honest Heart; who never, through Weakness, mistook, nor, through Fear, deserted, nor, through Interest, betrayed the Cause of Religion. I shall always reckon it my greatest Honour, that I am, in a particular Manner, obliged to him, to whom the Christian World in general is obliged for his excellent Works; whom I revered as a Father, to whom I had Recourse, as my Guide, and who received me always with that genuine Flow of Good-nature, and Openness of Soul, which distinguishes the Friend.

It is a melancholy Reflexion, that whoever dares vigorously assert, and stedfastly adhere to the Doctrines of the Church of *England*, must expect to be branded with opprobrious Terms, and decried as a Bigot. It will be of little Avail to him, that his Abilities are uncommon; his Notions must be so too, to recommend them to the Vogue of the Age. As if some Men were not as liable to a fond Attachment, or, (what is the same Thing) Bigotry to their own singular Notions, sometimes the Result of Pride and Vanity; as others are to the received fundamental Notions of a *Protestant Church*, which have stood the Test of Ages, ever attacked, and ever triumphant. Our own particular darling Tenets, by which we stand distinguished from the Bulk of *Christians*, we look upon, as our private Enclosures, our private Walks, in which we have a Property exclusive of others, and which we take care to cultivate, beautify,
and

and fence in against all Invaders: The received Notions, however important, we are more indifferent to, as the common Field, or publick Walks, which lie open to every Body.

At such a Juncture it cannot be improper, however unfashionable it may be, to bear my Testimony to the Merit of a Man, who dared to think deeply and thoroughly for himself; though he did not think by himself. And give me leave to conclude his Character by observing: That a Man must have had an exceeding good, or an exceeding bad Head and Heart, who could converse oft and long with him, without becoming wiser as to the former, and better as to the latter.*

He is now far above, as indeed he was in his Life, the Reach of the inveterate Malice of little Writers; and he needs not our Praises: He has received that Praise which is infinitely more valuable than the united

* Having so often mentioned his Clearness of Reasoning, it may not be improper to give the following Instance of it. In the Year 1714, at the Commencement, he kept a Divinity Act for his Batchelor of Divinity's Degrees. His first Question was, *Whether Arian Subscription was lawful*; a Question worthy of him, who had the Integrity to abhor, with a generous Scorn, all Prevarication; and the Capacity to see through and detect those evasive Arts, by which some would palliate their Disingenuity. When Dr. James, the Professor, had endeavoured to answer his Thesis, and embarrass the Question, with the Dexterity of a Person long practised in all the Arts of a subtle Disputant: He immediately replied in an extempore Discourse of above half an hour long with such an easy Flow of proper and significant Words, and such an undisturbed Presence of Mind, as if he had been reading, what he has since printed, *The Case of the Arian Subscription considered, and the Supplement to it*: He unravell'd the Professor's Fallacies, reinforced his own Reasonings, and shewed himself so perfect a Master of the Language, the Subject, and Himself; that all agreed, No one ever appeared to greater Advantage. There were several Members of the University of Oxford there, who remember the great Applauses he received, and the uncommon Satisfaction which he gave. He was happy in a first Opponent, one of the brightest Ornaments of the Church, and finest Writers of the Age, who gave full Play to his Abilities, and called forth all that Strength of Reason, of which he was Master.

ted Commendations of all created Beings, the invaluable Praise of his great Creator: *viz. Well done, thou good and faithful Servant: Enter thou into the Joy of thy Lord.* It is not in our Power to defend Christianity, as he did, by unanswerable Writings: But it is in our Power, and should be our Inclination, to adorn it, as he did likewise, by our Lives and Conversation.

Then in the Article of Death, when the Soul reflects that the next important Moment may be decisive of her eternal Happiness or Misery, that she may, in the twinkling of an Eye, appear unveiled at the dread Tribunal of Justice; when, on these Considerations, without a great Share of supernatural Assistance, a certain Fearfulness is apt to come upon the best, and an horrible Dread to overwhelm the worst; then may we *depart in Peace*, as he did, out of this World, with Hopes *full of a blessed Immortality* in the next, through the Merits of our Saviour. Then may we, with a vital Sense of the divine Goodness, bid adieu to all sublunary Things: Welcome, Death, to the Wicked *the King of Terrors*, but to the Good *the Messenger of Peace*; Welcome, Eternity; Welcome, thou supreme Being, who, as the Source of Nature, didst create and speak us into Existence; who, as the Source of Grace, didst make us new Creatures; and who, as the Source of Glory, will advance us into Angels of Bliss and *Partakers of the divine Nature*.

Then shall we be sensible, that we miscall Things here; and, what we stile the Day of our Death, is, in the true Estimate of Things, our great Birth-Day, our Birth-Day to eternal Life.

When

Death of Dr. WATERLAND. 23

When the Sun shall be no more our Light by Day, neither for Brightness shall the Moon give Light unto us: But the Lord shall be unto us an everlasting Light, and our God our Glory. Our Sun shall no more go down, neither shall our Moon withdraw itself: For the Lord shall be our everlasting Light, and the Days of our Mourning shall be ended.

That we may enjoy ourselves, let us be temperate, chaste, moderate; that we may enjoy one another, let us be benevolent, humane, charitable; that we may enjoy God, let us be pious, devout and holy, detesting the Vices, and despising the Vanities of this World.

Now to God, the Father, Son, and Holy Ghost, be ascribed, as is most due, all Might, Majesty, Dominion, Praise and Adoration, both now and for ever. Amen.



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